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NOT WATER BAPTISM,



GIFTS OF THE HOLY SPIRIT

THE

BAPTISM OF CHRIST.

BY

R. GOVETT, JUN.,

MINISTER OF THE GOSPEL.

NORWICH :

JOSIAH FLETCHER, UPPER HAYMARKET ;

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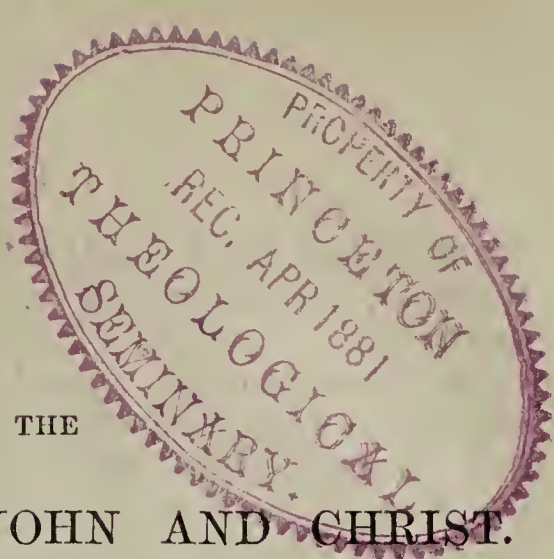
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THE
BAPTISMS OF JOHN AND CHRIST.

AFTER the lapse of nearly four hundred years, during which prophecy had ceased in the Jewish Church, and all things had gone on according to the ordinary laws of the world, came John, the son of Zacharias, preaching in the wilderness. He was commissioned for this purpose from God. "There was a man sent from God, whose name was John:" John i, 6. "He sent me to baptize with water:" ver. 33.

His preaching was of one constant tenor: and is generally described in one word—repentance. Now this was evidently the beginning of a new order of things. It was virtually a setting aside of the law, as the hope of salvation to the Jew. For the law could not justify any one that needed *repentance*. To repentance belongs confession of sin. But confession of sin draws down the law's curse. "Cursed is he that continueth not in all things that are written in the book of the law to do them:" Gal. iii, 10. The law can crown perfect righteousness only; but repentance is the acknowledgment of *unrighteousness*.

Now this proclamation of repentance was sent to "*all* the people of Israel:" Acts xiii, 24. Whence it followed clearly, that God regarded all the people of Israel as unrighteous, and needing repentance. It was therefore God's proclamation, that the law, and its hope of being justified by works, were about to be done away: that, having tried Israel two thousand

years, he had found none justified by it. He was now, therefore, about to give birth to a new scheme of salvation:

In answer to this appeal from God, multitudes flocked to John from all parts of the land of Judæa, and from Jerusalem: Matt. iii, 5. They were expecting Messiah's speedy approach, and this seemed like the first news of it. Therefore, in obedience to God's design, they confessed their sins. And as the token and sign of their need of repentance, the baptism of water was ordained of God, to be administered by his servant John. He then that received John's preaching, and saw the necessity of repentance, received also John's baptism, as the proof of repentance. Those who came to John, therefore, were "*baptized* by him in Jordan, *confessing their sins*:" Matt. iii, 6. But one class of the people of Israel was quite unprepared for John's message and baptism of repentance. These were the Pharisees. They "justified themselves before men:" Luke xvi, 15. They accounted themselves righteous: and therefore refused to confess sin, which would have been the overthrow of righteousness. "They were *Moses*' disciples." But God made no exception on their behalf; but beheld them as even more sinful than the people generally. And therefore, when some of them came to John, he declares them unrighteous and transgressors, in the strongest tone and terms of severity. "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. iii, 7. This stern reproof embraced the Sadduces also. Hence a corresponding difference was seen in the succeeding history of both these classes. As the great body of the people had received John, so the great body of the nation received Jesus, as a prophet; and were "very attentive to hear him:" Luke xix, 48.

But the Pharisees from the first drew up in array against the Messiah, as they had already rejected the forerunner. This is noticed as the fitting result: Luke vii, 29, 30: "All the people that heard him, and the .

publicans, justified God, *being baptized with the baptism of John*. But the *Pharisees and lawyers* rejected the counsel of God against themselves, *being not baptized of him.*"

The baptism and preaching of John created a great stir and inquiry throughout the nation of Israel. And at length an opinion began to be entertained, that he was the long expected Messiah. "The people were in expectation, and all men mused in their hearts of John, whether he were the Messiah or not:" Luke iii, 15. It became him, therefore, to undeceive them, and then a new feature of his preaching rises to view. He was to direct their thoughts to *faith* in the Messiah shortly to appear. "John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet (thong) of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire:" Luke iii, 16.

After this general baptism of the people, Jesus came from Nazareth to be baptized by John. And the spirit of prophecy seems at the approach of Jesus to have declared to John, that he was the Messiah, whom before he had announced. He was ignorant of the person of Jesus; for he had been living in the deserts till the day of his showing to Israel: John i, 33; Luke i, 80. He perceived at once that Jesus had no need of the baptism of *repentance*, because he had no sins requiring to be repented of. Therefore, "John forbad him:" Matt. iii, 14. But in this case there was another end in view, which John did not see. "A fulfilling of all righteousness" was required. He was about to enter on his priestly office; and in order to this it was necessary, that he, like the priests under the law, should submit to a washing, as a part of his consecration. "*Aaron and his sons thou shalt bring to the door of the tabernacle of the congregation, and shalt wash them with water:*" Exod. xxix, 4. Thus that part which Moses performed for Aaron, John, as the greatest born of women, performed for Jesus. The

garments of splendor and beauty required by the law, ver. 5, 6, were not required at this consecration; for Jesus had the robe of perfect righteousness, the thing signified by these outward emblems: Psalm cxxxii, 9; Isaiah xi, 5; lxi, 10. No blood of bullock or of rams was required, as under the law, ver. 10—28, for he who was thus consecrated had no sin. These things were to *make* Aaron holy. Christ was so already. Nor was the anointing oil poured on his head: because the thing signified, the anointing of the Holy Spirit, was then visibly poured out: Matt. iii, 16; Acts x, 38. And immediately after, Jesus is impelled by the Spirit into the wilderness, there to be tempted and to be victorious.

At this time the people sent a solemn deputation, to inquire of John who he was. The first question asked is—Was he the Messiah? No. Was he Elijah, who was to be sent, (according to the prophet Malachi,) before the coming of the great and terrible day of the Lord? No. Was he the prophet promised by Moses, like himself, to whom the people were to hearken? No. Who was he then? The forerunner of Messiah spoken of by Isaiah.

The reason, as it appears to me, why John was supposed to be Messiah, may be found in a passage of the same prophet:

“ Fear not, O Jacob, my servant;
 And thou, Jesurun, whom I have chosen.
 FOR I WILL POUR WATER UPON HIM THAT IS
 THIRSTY,
 And floods upon the dry ground:
 I will pour my spirit upon thy seed,
 And my blessing upon thine offspring:”

Isaiah xlv, 2, 3.

John's baptism so much resembled this, that, understanding the chapter in which it occurred as spoken of Messiah, they naturally conceived John to be the Christ foretold, and the baptism of water to be

the baptism mentioned by the prophet; while their nation might be described as thirsting for Messiah's appearance.

We find therefore, that the Priests and Levites sent to inquire of John, were stumbled at finding him baptizing, while he confessed himself to be neither the Messiah, nor the prophet foretold by Moses, nor yet Elijah. "Why baptizest thou then, if thou be not the Messiah, nor Elias, neither the prophet?" John i, 25. The answer he gives is, that his baptism was merely a preparatory one; that, as he was but Messiah's fore-runner, so was his baptism as inferior to Messiah's, as his dignity was to the dignity of Messiah. So great was his successor's majesty that the most menial office he could perform to him was too great and high an honor. "*I baptize you with water*, but there standeth one among you whom ye know not; He it is, who coming after me, is preferred before me, whose shoe's latchet (thong) I am not worthy to unloose:" John i, 26, 27. "He shall baptize you with the *Holy Ghost and with fire*:" Luke iii, 16.

The drift of John's reply then may be easily seen, if taken in connection with the above passage of Isaiah. As if he said, 'Do not imagine that my baptism of water is the baptism foretold by the prophet as one day to be administered by Messiah; mine is only a baptism "with water unto repentance," the baptism foretold by the prophet is the "outpouring of his Spirit" upon the true seed of Abraham—even those who are justified by faith; and this is the real blessing promised to that great patriarch:' Gal. iii, 14.

The inferiority of the baptism of John, therefore, is by him considered to reside in the *earthliness of the element—as water*: the superiority of the baptism of Messiah in the *heavenly nature of the baptism—that of the Holy Ghost*.

This baptism John considered as peculiar to Messiah, because of his peculiar dignity, and one great design of his baptism was to point out this wonderful personage.

“That he might be made manifest unto Israel, therefore am I come baptizing with water:” John i, 31. And the sign by which he was to recognize the baptizer with the Holy Ghost, was bestowed immediately after our blessed Lord had received the baptism of water. “He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost:” John i, 33.

John supposes also that the baptism of Messiah, or the baptism of the Holy Ghost, was intended for all for whom his own baptism of water was designed. For after he has addressed the multitudes as already baptized with water, he tells them that they were to look upon themselves as yet needing and yet to receive the baptism of the Holy Ghost at the hands of his successor, the Christ. “I indeed HAVE BAPTIZED *you with water*: but he *shall baptize you with the Holy Ghost*:” Mark i, 8.

Now John’s baptism *supposed repentance and confession of sins in those who came to it*. It supposed also *faith in the Messiah as soon about to appear*, to whom their eyes were to be directed onwards. *Therefore the baptism of the Spirit is not regeneration*. For all who are possessed of faith and have felt true repentance are already regenerate. John’s baptism was unto the remission of sins: Mark i, 4. But sins cannot be remitted except to the believing and regenerate. Whence I conclude, that the baptism promised by John was not regeneration, since those who received it aright (and to such only could he be supposed to address himself) were *already regenerate*. And the result showed this. The day of Pentecost, with its “*tongues as of fire*,” and its speaking with other languages, manifested what was meant by the baptism with the “Holy Ghost and with *fire*.”

When the Lord Jesus was baptized of John, the two baptisms met and were united. The Savior having just come up out of Jordan, and experienced the baptism of

water, received also the baptism of the Holy Ghost. And after this he, who before had lived a simple life, undistinguished from other men, working at his father's trade of a carpenter, (Mark vi, 3,) now in the wilderness is addressed by Satan as possessed of miraculous power, as able to turn stones into loaves, and is tempted to do it in order to manifest himself as the Son of God. And soon after, our Lord, who before had wrought no miracles, begins to signalize himself by those he wrought at Jerusalem and in Galilee.

Let us now consider the hints and notices given by our Lord himself concerning this his own peculiar baptism. The first of these is found in our Lord's conversation with Nicodemus. This ruler of the Jews was informed by our Savior that in order to become a subject of the expected glorious kingdom of Messiah, natural birth alone was not enough. "Except a man be begotten from above, (*γεννηθῆ ἀνωθεν*,) he cannot see the kingdom of God:" John, iii, 3. A subject of the kingdoms of Greece or Rome he might be by natural birth; but a partaker of the glory to be revealed when Messiah's kingdom came, he could not be.

Nicodemus could not comprehend this, and was stumbled at the strength of the expression, taking it literally. Our Lord repeats again his former declaration, with a significant addition: "Except a man be begotten *of water* and of the Spirit, he cannot enter into the kingdom of God:" John iii, 5.

The addition was intended, probably, to allude to the baptism of John, and its requirements of repentance and faith. He that had repentance and faith and thus had received forgiveness of sins, was a fit subject for the glory to be revealed; but none else. And the baptism of water betokened the first operation of the Spirit of God. The baptism of water, as it was the washing away of the filth of the flesh, aptly shadowed forth the forgiveness of sins. The Lord then went on to observe, that this operation of the Spirit was, like the wind, invisible—to be discovered only by its effects;

and that it was as seemingly capricious as the changes of the wind.

But for even this simple announcement Nicodemus was unprepared. He probably believed with most of his nation, that in order to enjoy the promised happiness of Messiah's reign, nothing more was requisite than to be a child of Abraham by natural generation. He did not perceive, therefore, the necessity of being a child of Abraham by faith. Nor did he know that faith takes its rise from heavenly regeneration. But since the lesson might have been learned both from the law and from the prophets, who speak of the circumcision of the heart, as well as of the flesh, the Lord Jesus reproves him for ignorance in attempting to teach Israel, while he was himself unacquainted with the first principles of the Scripture.

But since the meaning of John's baptism was hidden from this leader and doctor of Israel, how could it be expected that the doctrine of the baptism of the Holy Ghost would be received by him? How could he, who could not comprehend even the necessary doctrine of the change of heart, betokened by the baptism of water, understand the glorious privilege intended for the sons of God, that they should be baptized with fire and gifted with supernatural powers of the Holy Ghost? The doctrine of Moses found no echo within; how should the deeper lessons of Messiah? This is, I believe, the meaning of our Lord's words of disappointment and almost of sorrow, that follow on his reproof of Nicodemus. "If I have told you *earthly* things and ye believe not, how shall ye believe, if I tell you of *heavenly* things?" John iii, 12. For John seems to describe his baptism as earthly, where he is comparing himself with Jesus—"He that *cometh from above* is above all; he that is of the earth is *earthly and speaketh of the earth*; he that cometh from heaven is above all:" John iii, 31. And it was true that the element of his baptism was earthly. It was a baptism with *water*, which is within the reach and at the command

of the sons of men. But the element of Messiah's baptism was *fire*, and that a fire not earthly, (the tongues were not common fire, but "tongues *like as of fire*,") but from heaven : and herein lay the superiority of Messiah's baptism—its element and sign were heavenly, and much more the thing signified ; it was "the Holy Ghost sent down *from heaven*:" 1 Peter i, 12.

But that the baptism of the Spirit was the heavenly thing intended by our Lord, we may see from the additional reasons following. 1st. It was a foretaste of Christ's "*heavenly kingdom*:" 2 Tim. iv, 18. Hence the gifts thereby bestowed are called "powers of the age to come:" (*αιωνος*) Heb. vi, 5. By means of the same Spirit and his miraculous powers, Christ's kingdom of glory will be finally established. 2nd. This baptism is likewise so called, because the giver is heavenly—our "*heavenly Father*:" Matt. xviii, 35. 3rd. As belonging to the gospel dispensation, which is opposed to the carnal or earthly things : Heb. vii, 16 ; viii, 5. 4th. As a mark of God's calling, which is heavenly : Heb. iii, 1. 5th. As powers belonging to the heavenly or resurrection state : 1 Cor. xv, 48, 49 ; 2 Cor. v, 1.

The next occasion on which our Lord was led to speak of it, was in his conversation with the woman of Samaria. He had seated himself, fatigued and thirsty, beside Jacob's well, and asked of the Samaritan woman water to drink. Her refusal leads our Lord to speak of spiritual things. He had indeed asked of her to benefit him by a draught of earthly water, but he had power to benefit her, had she only known and asked, by the gift of heavenly water. And this gift would be satisfying and abiding ; not like her gift, a momentary thing, requiring to be repeated often ; but a constant possession. "If thou knewest the *gift of God*, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst, but the water

that *I shall give him* shall be in him a *fountain* (πηγη) *of water*, springing up unto everlasting life :” John iv, 10, 14. Here Christ is the giver, not the gift. The gift is the Spirit. “He gave gifts unto men :” Eph. iv, 8.

But these words receive much light from the next occasion, on which our Lord spoke more fully and plainly than he had done before. On the last day of the feast, water was fetched in great pomp from the well of Siloam, and brought with the sound of music to the temple, where it was poured, mixed with wine, on the sacrifice. From this ceremony our Lord took occasion to address his disciples, promising to them the gift of the Holy Ghost. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow *rivers of living water*. Now this spake he of the Spirit, which they that believe on him were about to (εμελλον) receive ; for the Holy Ghost was not yet given, because that Jesus was not yet glorified :” John vii, 37—39.

In the former passage our Lord had represented the Holy Ghost, which he was able to bestow, as a fountain of living water. Here the same gifts of the Spirit are described as rivers of living water flowing forth from the possessor. And such, indeed, were the gifts of the Holy Ghost. They were not only to him that had them as an ever-springing well of living water ; but they were rivers of forth-flowing water. They were given to aid *others also*, that the brethren around might be edified and comforted by their flow, as the stream of perennial waters diffuses life and vegetation, and quenches the thirst of the parched traveller. How refreshing to the believer the possession of the gift of healing ;—the joy he was permitted to diffuse by speaking words of power over the sick brother or sister, and beholding them rise up, not only with pain departed, but languor gone ! How refreshing to the husband to behold the wife restored, to the father to

see his child recovered to health! Truly the gifts were as constant waters watering a thirsty land.

And in this place the ground of receiving them is stated. "They that believe on him" were to receive them. They that came to him were to drink. Thus the words of our Lord to the Samaritan woman are connected with his present intimation. At another time, the Lord Jesus, on being appealed to by his disciples, to teach them how to pray, inspirited them to ask by comparing the kindness and bounty of God with the willingness of parents to bestow good gifts on their children. "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit* to them that ask him?" Luke xi, 13.

Again, the Redeemer, in his last discourse on the eve of the betrayal, promised the same miraculous baptism to his disciples which he himself had experienced. "Verily, verily, I say unto you, *He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father: John xiv, 12.* The reason assigned why the disciple should do even greater works than Christ, was, because he was going to the Father. And the necessity of his departure he explains. It was in order to "pray the Father, that he might give them another Comforter the Spirit of truth:" John xiv, 16. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but *if I depart, I will send him unto you:*" John xvi, 7.

After the resurrection, the promise was repeated in another form, not to "the eleven" alone, but to those

* Πνευμα αγιον, Not "the Holy Spirit," but a "holy spiritual gift." The article is not used. So several of the ancients understood it. And some MSS. read αγαθον πνευμα; and the Scholia in three MSS. have χαριν πνευματικην;—while the Ethiopic has—"A good gift of the Holy Spirit." So 1 Cor. xiv, 12, 32. (Greek.)

disciples “that were with them:” Luke xxiv, 33. “Behold, I send the *promise of the Father* upon you; but tarry ye in the city of Jerusalem until *ye be endued* (clothed—*ενδυσθηθε*) *with power from on high*: Luke xxiv, 49.

Lastly, before the ascension he commanded the disciples to “wait for the promise of the Father, which, saith he, ye have heard from me. For John truly (indeed) baptized with water; but ye shall be *baptized with the Holy Ghost*, not many days hence.” “Ye shall receive power, after that the Holy Ghost is come upon you:” Acts i, 4, 5, 8. And the words of his parting commission recognize the union of the two baptisms, that of water, and that of the Holy Ghost. “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized [with water] shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; [the baptism of the Holy Spirit;] In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover:” Mark xvi. 15—18.

These promises at length received their fulfilment at Pentecost. With the sound of a mighty rushing wind the Holy Spirit descended and filled the hundred and twenty disciples, while tongues as of fire, distributed to each of them, abode on their heads, and they began to speak in other languages. This then was manifestly the baptism of fire and of the Holy Ghost. And so Peter expounds it: Jesus, “being by the right hand of God exalted, and having received from the Father the promise of the Holy Ghost, hath poured out (*εξεχεε*) this which ye now see and hear”—“see,” in the tongues of fire—“hear,” in the tongues spoken: Acts ii, 33. The baptism of the Holy Spirit is afterwards explained to be “the gift of the Holy Ghost:” ver. 39. And this the apostle affirms to be intended for the Jews and their chil-

dreñ and for all believers among the Gentiles. “Then Peter said unto them, (the inquirers after salvation,) Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise (of the Holy Ghost, ver. 33) is unto you and to your children and *unto all that are afar off, even as many as the Lord our God shall call:*” ver. 38, 39. That by those who “are afar off” are meant the Gentiles, see Eph. ii, 13, 17; Isaiah viii, 8, 9; Jer. viii, 19, xxxi, 10; Ezek. xxiii, 40; Zech. x, 9.

We cannot doubt then that they did receive the promise, for three thousand were baptized; and in the fourth chapter we are told that “all were filled with the Holy Ghost:” Acts iv, 31. And in the sixth chapter, when additional deacons were to be chosen, they are desired to look out men “full of the Holy Ghost and wisdom:” ver. 3, while Stephen and Philip, the only two of whom any thing is specially said, wrought many and great miracles: Acts vi, 8; viii, 6.

The history of Philip introduces us to a new feature in the case. That evangelist preaches Christ to the Samaritans, and in spite of the sorceries of Simon, the magician, and their prejudices in favor of him, they “*believed* Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, and *were baptized*, both men and women:” viii, 12. The news arriving at Jerusalem, such of the apostles as were there sent down Peter and John, “who when they were come down, prayed for them that they might receive the Holy Ghost. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost:” ver. 15—17.

We have afterwards the narrative, in the tenth chapter, of the impartation of the miraculous gifts of the Holy Spirit to the Gentiles: and in the nineteenth to some of the disciples of John.

From the course of the history then, and various

texts scattered up and down, I am led to the following conclusions regarding the baptisms of Jesus and that of John.

First, that no baptism with water can be the baptism of the Messiah. In this point John places the inferiority of his baptism: that it was with the earthly element of water. The superiority of Messiah's he places in this: that it would be with the Holy Ghost; while its attendant sign would be fire—a heavenly element, not destructive, but giving glory and power to those on whom it rested.

The baptism with water, then, under the Christian dispensation, is not *Christian* baptism: if by that be meant the baptism of Christ. It is only an expansion of the baptism of John, and was *adopted* by the Redeemer (not *instituted*) at his ascension. It had been divinely appointed to the Jews through the ministry of John. The Savior himself had sanctioned the use of it by his disciples as the first act of his ministry: And this exclusive reference of the baptism of water to the Jew was necessary at first, because the kingdom of God was then ready to appear in its glory, had Israel but believed. To them alone, therefore, the invited guests of former ages, was the baptism of repentance sent, as we learn from the parable of the marriage supper: Matt. xxii, 3, 4. The servants are sent at first only to them “that *were bidden.*”

And the baptism was the baptism of *repentance*, because it was intended of God to be a confession on the part of the Jew, that he gave up the hope of righteousness by the law. It was absolutely necessary in order to the baptism of the Holy Ghost, and the coming of the kingdom of God, as the apostle shows in the third chapter of the Epistle to the Galatians. There he observes, that the law brought only a *curse*, and therefore the *blessing* promised to Abraham could not be given to those that were under the law, for they were cursed by it. John's baptism of repentance was also the baptism of *faith* in the Messiah just about to

appear. And faith is the means with which the miraculous gifts of the Spirit are connected, as the chapter above cited shows: ver. 2, 5. The present view also accounts for the fact, that neither to Jews nor to Samaritans was the baptism of the Holy Ghost granted *before* the baptism of water. Else it might and would have been said, that they were justified by the works of the law, and thus the very foundation of the gospel would have been upturn. Merit would have been introduced, and the blessing of Abraham regarded as purchased, and no longer a gift. But the baptism of repentance was with the confession of sin, and thus the full and entire renouncing of merit. Therefore the acquisition of these divine powers was evidently as a gift to the unworthy, bestowed in memory of the promise to faithful Abraham. It was the gift by grace, to the justified by faith. So also had the Holy Ghost fallen upon the Samaritans before their baptism, it might have been thought and said, that the merit of their circumcision caused the descent of the Holy Ghost. At any rate the advocates for circumcision would have had some shadow of ground for affirming the necessity of circumcision.

But in the case of the Gentiles receiving the baptism of the Holy Spirit no such danger could arise. They were regarded by the Jew as unclean, and the moment they believed they could see that as idolaters they must be hateful in the sight of a pure God. They could not therefore have the smallest pretension to merit. The bestowal of the Holy Ghost therefore on them was immediately on their believing, and before the baptism of repentance and of water. This proved circumcision unnecessary to acceptance with God. The holy anointing oil had not been poured on them if they had been unclean. Therefore Peter relies on this proof when he would convince those bigoted in favor of the law of Moses. And thus by both these acts the Holy Ghost overthrew the Jews' vain imagination, and exhibited the gospel as fully come. On the one hand he makes

the baptism of repentance and faith necessary to the Jew, ere he can receive his holy gifts; thus dashing to the ground the Jewish hope of justification by the law. And on the other hand, by his communication of the gifts to the Gentile uncircumcised, he put aside the doctrine of the Gentile's uncleanness, and of the necessity of circumcision to justification. But in opposition to the Quaker doctrine of the needlessness of the baptism of water, we find that the Gentiles of Cornelius' assembly were "*commanded to be baptized* in the name of the Lord:" Acts x, 48.

We may trace then, the adoption of the rite of water baptism in the Christian dispensation thus. At first, while the mission of God and his message were only to the Jews, both John and the Lord Jesus baptized Jews only, as the fitting preparation for the coming kingdom of God, and for the gifts of the Holy Ghost which were given to signalize it. But when the Jews reject the invitation to the supper, the disciples are sent to the Gentiles with the same message that had been sent to the Jew. Then, as the baptism of water had been before confined to the Jews, so now, as the preaching was expanded, the baptism of water takes as wide a range. Jesus bids the disciples, "go and make disciples of all nations, baptizing them." For the end and intention of the baptism of water was nearly the same to the Gentile as to the Jew. Repentance was as necessary to the one as to the other, and faith in the Messiah was as requisite. And these were the two requirements of John's baptism. The nature, therefore, of the baptism with water undergoes no change, in its passing from the hands of John, to the disciples of Jesus after his resurrection. But now it is added, that they were to be baptized in "the name of the Father, and of the Son, and of the Holy Ghost." This would be easily agreed to by the Jew, to whom these views of the Godhead were comparatively familiar, through the medium of the prophets and the law. By the Gentile, on turning from his false gods, this

faith was especially needed. And that the baptism of water was (after the gospel had commenced) the baptism of repentance and faith, we see from the words of Peter —“*Repent* and be baptized every one of you in the name of Jesus Christ unto (εἰς) the remission of sins :” Acts ii, 38. Repentance is here as expressly required as by John; and faith—in that it was to be administered in the name of Jesus, as the Messiah expected by their fathers.

The baptism with water is however regarded as only the preparatory step to the baptism with the Holy Ghost, both by John the Baptist and Peter. “I indeed have baptized you with water; but he shall baptize you with the Holy Ghost:” Mark i, 8. As though he would say, ‘Do not rest in this baptism of water: mine is only the means to the heavenly baptism of Messiah.’ So does St. Peter state the matter when that baptism was now fully come. “*Be baptized* every one of you in the name of Jesus Christ for the remission of sins, *and ye shall receive the gift of the Holy Ghost:*” Acts ii, 38. Where he represents the baptism with water as only the means to the further attainment of the gift of the Holy Ghost. The same is also apparent from the case of the Samaritans. They were baptized with water upon believing in the name of the Lord Jesus: Acts viii, 12, 16. But the apostles did not think this baptism enough, and the writer marks by his mode of expression the disappointment of their expectations on finding that the baptism of the Spirit was not given. Peter and John “prayed for them that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus:”) Acts viii, 14, 16. In other words, the believers in Christ were disappointed that the gifts of the Holy Ghost did not follow on the baptism of water. Philip had used the means, but the end or thing signified did not result. No gifts were bestowed: the baptism of the Spirit had not fallen on them. “*ONLY they were*

baptized in the name of the Lord Jesus!” What more did they want?—we are ready to say in the present time. They had believed and been baptized. What was required beyond that? The evangelist does not think that sufficient. Though it was baptism with water, (as now,) in the name of the Lord Jesus, he speaks of it with comparative slight. They had *only* water baptism, not the baptism of the Holy Ghost; John’s baptism, not that of Messiah. Nor is it the evangelist only who expresses his dissatisfaction. The inspired apostles send down two of their number to speed, by prayer, the lingering blessing attached to faith in Christ. *They* also, therefore, account the baptism of water incomplete, so long as it was not followed by the baptism and gifts of the Holy Ghost. But we, the uninspired, are content with the baptism of water. We rest in the preparatory baptism, and think not of that to which it was but the means: as the Jews rested in the circumcision of the flesh and regarded not that of the ear and heart. Can we be right?

The baptism of water is not the baptism of Jesus. Of this we are reminded, not only by John’s forcible distinction and opposition: but also by the fact noticed by St. John, that “*Jesus himself baptized not, but his disciples:*” John iv, 2. This is mentioned, lest any should think the baptism of water is Christian baptism, or the baptism of Christ. His baptism is the bestowal *of the Holy Ghost*. Hence it could not be given till he had ascended on high and received the promise of the Father for men, as it is written—“*When he ascended up on high he led captivity captive, and gave gifts unto men:*” Eph. iv, 8; Psalm lxxviii, 18.

And again, Psalm xxiv, 3—5: “*Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart. He shall receive the blessing from the Lord.*”

His baptism is with the Holy Spirit. Over the Spirit of God no created being can have power.

Hence water is the element of the disciples' baptism, because being earthly, it is under their control. But the Spirit must come from Christ. With the baptism of water there are many baptizers; with the baptism of the Spirit there is but one. "The same is *he that baptizeth with the Holy Ghost*:" John i, 33. Hence Jesus speaking of it, says, "The comforter whom I WILL SEND unto you from the Father:" John xv, 26. And again, "Behold I SEND the promise of my Father upon you:" Luke xxiv, 49. And again, "JESUS HATH POURED OUT this which ye see and hear:" Acts ii, 32, 33.

Although, therefore, the Holy Ghost was communicated by the disciples with laying on of hands, yet two points are to be noted with regard to it. First, that the laying on of hands seems almost peculiar to apostles. One instance only of deviation is recorded: Acts ix, 17. And secondly, this laying on of hands is never called by the apostles their baptizing with the Holy Ghost, though the baptism of water is stated as the act of the person performing it. "*John truly baptized with water*:" Acts i, 5. "They went both down into the water both Philip and the Eunuch; and *he baptized him*:" Acts viii, 38. "I thank God that *I baptized* none of you, but Crispus and Gaius; lest any should say that *I baptized* in mine own name. And *I baptized* also the household of Stephanas; I know not whether *I baptized* any other besides:" 1 Cor. i, 14—16.

But the communication of the gifts of the Holy Ghost is always spoken of in a different manner. The apostles therein are represented only as the channels of conveyance, not as the agents. "They laid their hands on them, and *they received the Holy Ghost*:" Acts viii, 17. "Through laying on of the apostles' hands *the Holy Ghost was given*:" ver. 18. "When Paul had laid his hands on them, *the Holy Ghost came on them*:" Acts xix, 6.

And thirdly, though the laying on of hands commu-

nicated the Holy Ghost, yet the gift was the gift not of the apostle, but of *Christ* and the Holy Ghost: Eph. iv, 7. And the apostles had no power to give any special gift, or to keep back any. The Holy Ghost was the distributor. "Thou thoughtest that *the gift of God* might be purchased with money." "God bearing them witness with divers miracles, and *distributions* (*μερισμοις*) of the Holy Ghost according to his own will:" Heb. ii, 4. "To one is given by the Spirit, the word of wisdom:" 1 Cor. xii, 8.

Is then Christian baptism intended to be lasting? All uphold this, against the Quakers; and so long as it is supposed to be the baptism with water. But Christian baptism is distinguished from John's, and is not the baptism with water, as has been shown. No baptism with water can be. Apostles were dissatisfied with it alone, Peter and the rest in the case of the Samaritans; Paul in the case of the twelve disciples at Ephesus: Acts xix, 1—6. Christ's baptism, strictly taken, must be that only where he is the baptizer, and where that which is communicated is his. Therefore, I conclude, that the miraculous baptism of the Holy Ghost was intended for all ages of the Christian Church. So long as Christ has the power to pour forth the Holy Spirit, so long we are right in looking to him for it as the promise of the gospel; so long are we wrong in looking on the baptism of water as the consummation.

It has been shown above, that the baptism with water is only set forth as *the means* to the baptism of the Holy Spirit: the one being only the preparation for the other. If so, either the miraculous baptism of the Holy Ghost ought to remain, and we ought to possess it still, or else the baptism with water should, as the Quakers say, be done away. For, if you affirm, that the baptism of the Holy Spirit was not intended to last, then much less should the baptism with water, which was only designed and made binding as a means to it. The end ceasing, what need of the

means? Or if you affirm that it ought to be retained, then do you in that decision assert virtually, that the baptism of the Spirit, which is the great end of water baptism, should be equally lasting. The keys of a city are given to the governor of it, as the token and means of his entering it; but if the city is destroyed, or never more to be inhabited, of what good are the keys? unless to testify against the governor, that it was once inhabited and ought to be so again. Who would think that it was enough for the governor to rest in the possession of the keys? The application to the baptism with water is evident.

But we may also take the affirmative side, and say, the baptism with water ought to be retained, for it exhibits a doctrine of universal necessity, viz., repentance unto the forgiveness of sins. And so long as man shall need forgiveness, and be capable of repentance, so long the sign of this doctrine (which is the foundation of the gospel) is to be retained. But if so, much more ought that to remain, to which the baptism with water was intended to lead on. For the meaning of that is no less universal, no less required for every age. The baptism of the Spirit was intended to remedy in a measure the weakness of the flesh, and this is universal, and continues the same from age to age. Man is blind with regard to the future; he "knoweth not what a day may bring forth." The baptism of the Holy Spirit was intended to remedy this, and to gift the believer, and the church to which he belonged, with the knowledge of the future events which most concerned it, and to direct it in its choice of alternatives and of officers. Thus, the saints at Jerusalem, warned by prophecy, of the destruction coming on Jerusalem, fled by divine direction to Pella. The flesh is weak in discovering the thoughts of man's heart, and much more in discerning between the spirits of evil, and the Spirit of God. The baptism of the Spirit was intended to bestow this great and divine gift of discernment, as we see in the case of Ananias and Sapphira. How

useful this gift, nay, one might add, how *necessary*, the experience of all churches and ministers may proclaim. And so with the other gifts. They are all founded on the *infirmities and ignorance of the flesh, which they were sent to remedy, and as the nature of man remains ever the same, so these gifts can never be superseded*. The attempt to do without them only manifests their deep necessity, by the infirmities which every system of church government and worship manifests most conspicuously.

Again, if the baptism of Jesus be the baptism of water, wherein is its great superiority to that of John? John's baptism manifested, as truly as that of Jesus, a death unto sin, and a rising again unto a new life. John's baptism supposed faith in Messiah to come, that of Jesus in Messiah come. Let it be granted, that those baptized by John, were to be baptized again in the name of the Lord Jesus. One can see the reason of this; for faith in a Messiah to come is not equivalent (as we see by the case of the present Jews) with faith in Jesus of Nazareth, as the true Messiah. But what advantage did the twelve at Ephesus obtain from their being baptized? They were not made believers thereby; for they were "disciples" already. Yet John supposed, that the baptism of Jesus should be glorious and advantageous, even to those that had already received his. If indeed baptism with water in the name of Jesus regenerated and imparted the new nature of grace, it would in truth be superior to John's baptism. But no evangelical Christian with whom I am now arguing will maintain this, and conspicuous facts destroy abundantly any such vain imagination; while it has been shown that no baptism of water can be that of Christ. Christ's baptism has not only another efficacy, but another element; his is a baptism of fire—of heavenly fire.

Moreover, if it be asserted that the baptism of water was to last, while that of fire was not to endure beyond the first age or ages, then is the baptism of

John superior to that of Christ. Yet his forerunner asserted, "He must increase, but I must decrease:" John iii, 30. Now that any institution should pass away is its disgrace; that any should remain is its glory; 2 Cor. iii, 7, 8—11. Heb. viii, 13. To affirm then that the baptism of water, begun by John, was intended to last, but the baptism of the Spirit, the especial glory of Jesus, was not to last, is to set the glory of the inferior above that of the superior. "Much more *that which remaineth is glorious:*" 2 Cor. iii, 11.

Let us now then compare the two baptisms of Jesus and of John together; or, if any prefer so to call them, let us note the differences between the baptism of water, and that of the Spirit.

Now first, the baptism of the Spirit is not regeneration, but supposes it. So we have seen that repentance and faith were required by Peter before any were to receive the gift of the Holy Ghost. And this was betokened and represented by the baptism of water. The plunging beneath the water answered to the death unto sin; the rising again, to the new life of holiness. Now, where repentance and faith are, there are conversion and forgiveness of sins—or in other words the man is regenerate: Acts iii, 19; xi, 18; 1 John v, 1. But for a disciple of Jesus, conversion is not enough. That might be, nay, *must* be, even under the law, if any one were to be saved. It was also taught by the law. Moses demanded conversion as the circumcision of the heart: Deut. x, 16. The prophet required it. "Make you a new heart, and a new spirit:" Ezek. xviii, 31. Moreover baptism with water was no new thing. Moses and all his people were baptized with water in the Red Sea: 1 Cor. x, 1, 2. But the baptism of Messiah was to add to the believer a witness of sonship. The law looked on its followers as slaves. Messiah redeemed them and gave them authority to become sons of God by faith: John i, 12. Was there to be no difference then between the *slave* and the *son*? No *manifested* difference? Yes, as the God of grace is

also the God of nature, so, in token of their becoming his sons, he would give them a certain degree of power and authority in his empire of nature. He would entrust them with a small degree of that divine power which made and sustains the world. He bestowed the gift of healing—he gave them power to check the fatal laws of disease, and to restore vigor to the frame. He put into their hands a power that could dry up a tree or remove a mountain, if for his glory: Matt. xxi, 21. He gave them dominion over the spirits of evil, which the Gentiles worshipped, and over serpents and scorpions, and the power of the enemy: Mark xvi, 15—20. Thus they acted like children to whom some little control and power in the father's house is bestowed, in token of yet greater privileges to be exercised when their full manhood and the time appointed by the father is come.

Both of these are operations, but different operations, of the same Spirit. Faith is imparted in both—but a different kind of faith. The first operation is that of regeneration whereby the dead soul is made alive. This is irregular, invisible, only to be known by its effects. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is begotten by the Spirit:" (γεννηθημενος εκ του πνευματος;) John iii, 8. The second was bestowed regularly, according to Christ's promise, on them that believed, and the promise yet remains. This was visible and audible, as at Pentecost; and appealed even to the senses of unbelievers: Acts ii, 3, 4, 33; v, 32; x, 45, 46. And as the first was the *regeneration* of the Holy Ghost, so was the second the *baptism* of the Holy Ghost. Now the baptism of the Spirit presupposes the regeneration of the Spirit. He who is to be baptized is of course supposed to be first born. Regeneration of the Spirit imparts *life*, but the baptism of the Spirit imparts *power*. How great the difference between the force of body and of mind in the infant and the adult! Now

the gifts of the Holy Ghost were directed to these very two points, they were an addition either of intelligence or of power—the two points which distinguish the infant from the man. What a difference between the feeble idle jerkings of a babe's fingers and their aimless play, and the intelligent motion of the musician's hand, and the strong grasp of the warrior! It is even so now. We have *life*, but *power* we have not. We are left to the flesh; or, at the utmost, the Spirit moves upon and makes use of the powers of the flesh. But the Spirit's baptism, the manifest power of God, we have not. Purity of doctrine, we may have through study of the letter of Holy Scripture, but demonstration of the Spirit and of power, is not to be found among us now. The church of the apostle's day was the church of manhood's intelligence and energy; ours is the feebleness and dimness of infancy, in thought and action.

Again, there is a manifest distinction to be observed between the persons imparting the one, and the other.

The first was delivered as a command to the disciples. "Go teach all nations, baptizing them:" Matt. xxviii, 19. In this they were *active*. The element of water was always within their reach, and obedience to the command could always be shown. ~~This baptism therefore is made by our Lord necessary to salvation.~~ "He that believeth *and is baptized* shall be saved:" Mark xvi, 16. But in the second the apostles were *passive*; receivers, not imparters. "Ye shall *be baptized with the Holy Ghost*:" Acts i, 5. "Ye shall receive power:" Acts i, 8. "Tarry at Jerusalem until *ye be clothed with power* from on high:" Luke xxiv, 49. They who had baptized others with water, must be baptized with the Holy Ghost.

There is a like distinction in the subjects of the two baptisms. In coming to the baptism of water the man was active. He was complying with a *command*. In regard to the baptism of the Holy Ghost he was looking for a *promise*. In the one he was *fulfilling a*

duty. In the second he was waiting for the *bestowal of a privilege*, consequent on the fulfilment of the duty. In the first he testified obedience. In the second he received a gift. The first baptism exhibited to him his union with Christ in his death and resurrection. The second communicated to him of the power of God.

The baptism with water supposed the disciple to have come for instruction to the ministers of Christ's gospel—"Go teach all nations, baptizing them:" Matt. xxviii, 19. And of him who drew nigh for this purpose, certain requirements were made, as conditions of his receiving the ordinance. He must have repentance and faith, in order to receive it rightly. He came therefore to the baptism of water testifying his unworthiness and self-condemnation; and virtually, if not by word of mouth, confessing sin. At this point the minister met him, accepted in Christ's name his repentance and submission, and gave him a right to the standing of a disciple and the name of a Christian, by administering the ordinance. But the bestowal of the Holy Ghost, either by direct descent in fire, or by the laying on of apostle's hands, was a much higher attestation. The disciple came *self-condemned* to the water, but resting by faith on the righteousness of the Messiah, he looked for the promise of the Spirit. The baptism of the Holy Ghost, on the other hand, was God's *acceptance* of the believer. It was his seal, manifesting to the gifted person, and to all others, that he was righteous—justified by faith. Hence, Peter, beholding the Holy Spirit bestowed on the Gentiles, asks, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Acts x, 47. This was in effect to say, 'The *Master* has accepted, can the *disciple* refuse? The *king* has set his seal on the writing, can the *secretary* refuse his signature?' The Head of the church that reads the heart, had attested the reality of their faith; could the minister hesitate as to its genuineness? God had borne

witness that the Gentiles were his; could *man* reject those whom God had received? The reverse might not always hold. After the disciple's baptism the Master might withhold his. He might see some flaw in the writing, and refuse his seal. Thus the baptism of the Holy Ghost carried along with it, by force of authority, the baptism of water. But not necessarily does the baptism of water carry with it that of the Holy Ghost; as we see in the case of the Samaritans, and above all in the baptism of the present day.

The signs and elements of the two baptisms were also quite distinct. The emblem and element of the disciple's baptism was water: of the Master's—fire. The mode of administering the one was by the dipping or immersing in water. That of the other was by the descent of fire from heaven, or by laying on of the apostles' hands. And the respective elements were emblems of the different significations of the two baptisms. That of water is a representation of *weakness* even unto death and burial: Rom. vi, 3, 4, 5; Col. ii, 12. And thus water is described in Holy Scripture as the element of weakness—"All knees shall be *weak as water*:" Ezek. vii, 17; xxi, 7. "The hearts of the people melted, and *became as water*:" Josh. vii, 5. The baptism of the Holy Spirit is the communication of *power*. Hence its sign and emblem is fire, to which is ascribed power. "Quenched the *violence* (power, *δυναμιν*) of fire:" Heb. xi, 34. Water is the fitting element to represent the feebleness of the flesh. "*Unstable as water*, thou shalt not excel:" Gen. xlix, 4. Fire on the other hand is the emblem of the heavenly power of angels. "Who maketh his angels spirits; and *his ministers a flame of fire*:" Heb. i, 7.

Thus in the first baptism the cleansing efficacy of the Holy Ghost was set forth, water being the element for "putting away the filth of the flesh:" 1 Peter iii, 18. In the second his holy power of gift was communicated to the believer. In the first, evil was exhibited as taken away; in the second, power for good was

actually bestowed.* Hence the baptism of the Holy Ghost is also called the *gift* of the Holy Ghost. As the first baptism exhibited the disciple as one with Jesus who “was crucified through weakness,” so the second made him partaker of the life which Jesus “liveth by the power of God :” 2 Cor. xiii, 4. And this contrast between the still remaining weakness of the flesh and the imparted power of the Spirit, is probably intended in the following passage. “Always bearing about in the body *the dying* of the Lord Jesus, that *the life* also of Jesus might be made manifest in our body :” 2 Cor. iv, 10. The one is an exhibited conformity with the Messiah in his death and burial for our sakes. The other is a manifested partaking with him of his “power of an endless life.” The one exhibits us as one with Messiah the Son of Man in his humiliation ; the other manifests us one with him as the risen, ascended, exalted, glorified Son of Man, reigning over all things, all authority and power committed to his hands, and a measure of it bestowed by way of token and foretaste on his true followers.

The one exhibited the putting off of the old man—the body of the sins of the flesh, and the putting on of the righteousness of the new man—the second Adam : Eph. iv, 22—24 ; Col. iii, 9, 10. But the flesh is not only *impure*, but it is also *weak* : Rev. iii, 18 ; Rom. vi, 19. The removal, therefore, of impurity and nakedness is the object of the first baptism ; the communication of power, that of the second. Cleansing, is indeed enough for salvation. But God may, if he will, bestow something further ; a glorious privilege, remedying the weakness of the flesh by a portion of his power. Hence

* Whence the rendering of the word βαπτίζω by the word ‘purify,’ or one of like import, is not admissible. The baptism of the Holy Ghost is *not purification* : it is the communication of supernatural power. Hence while the term purification may suit the baptism of water accidentally, because it is intended to represent it—yet it will not suit the same term as applied to the baptism of the Holy Ghost.

Holy writ speaks to us of a *twofold clothing*—that of *righteousness*, (Gal. iii, 27,) and that of *power*. “Tarry at Jerusalem till ye be clothed (*ενδυσθηθε*) *with power* from on high:” Luke xxiv, 49. Both come through faith. The first comes through justifying and sanctifying faith: Rom. v, 1; Acts xxvi, 18. The second is through miraculous faith: Matt. xvii, 20; xxi, 21; 1 Cor. xiii, 2. These two kinds of faith may be separated. We see this by the examples of the present day. Thousands are justified and sanctified, who would tremble, or perhaps scoff, at the thought of a miracle being within our power. And in like manner the miraculous faith may be possessed where sanctifying faith is not; as we learn from our Lord’s words—“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity:” Matt. vii, 22, 23. So St. Paul supposes that a man might “speak with the tongues of men and of angels,” “might have the gift of prophecy, and understand all mysteries and all knowledge, and have all faith, so that he could remove mountains, and yet have not love:” (*αγαπη*) 1 Cor. xiii, 1, 2. *Sanctifying faith*, “*worketh by love:*” (Gal. v, 6:) the *other faith worketh by miracle*. Yet they are both called faith, and that in the compass of one chapter: 1 Cor. xiii, 2, 13. Miraculous faith is intended to be the completing and adorning of sanctifying faith; the seal of God set on the justified by faith. And therefore the apostle in the eleventh chapter of the Hebrews *confounds* (as many would be ready to say) together the sanctifying and the miraculous effects of faith. By sanctifying faith Abel’s sacrifice was accepted: ver. 4. By miraculous faith Enoch prophesied, (Jude 14,) and was translated: ver. 4. By faith Abraham left his native land—sanctifying faith: ver. 8. By faith Abraham and Sarah obtained Isaac, beyond the time and powers of nature—miraculous faith: ver. 11, 12.

So also in the fourth of Romans, St. Paul, having taught us that Abraham was justified by faith, (ver. 3, 9,) adds, in the nineteenth verse, that his faith was the ground of the miraculous birth of Isaac. But to return to the eleventh of Hebrews. Moses' sanctifying faith is celebrated in one verse, as leading him to give up the prospect of worldly riches and honor, for the sake of Christ; and in one closely following, miraculous faith is noticed as the ground of the passage of the Red Sea.

And in truth, the two kinds of faith, though they may be separated, have the same object. They both look to the same God, but under a different aspect. The attributes of God are commonly divided into two classes—the natural attributes, and the revealed. The natural are those of power, benevolence, wisdom, and foresight, which are displayed in the works of creation. The revealed are those of mercy, justice, truth, and holiness, which are presented to us in the word of God. The distinction is just and real. Now it is faith in the revealed attributes by which the soul is sanctified, and transformed into the divine likeness, in mercy, truth, justice, and holiness. In like manner, as it appears to me, God's natural attributes, jointly with his revealed, are the object of miraculous faith. The point where faith in the present day fails, is the belief that the God of the *Bible* is the God of *nature*; and that the laws of nature are in entire subjection to the God of the Scripture—that they are of secondary import, and capable of being moved and altered in subordination to his revealed purposes. While Jesus is looked to as an all-sufficient Savior, he is not regarded as the creator and sustainer of the world and its processes; and as ready to change for the moment his usual modes of action, (commonly called the laws of nature,) in answer to the petitions of the faithful. The God of nature is now separated from the God of revelation. The actings of God in the world are looked upon as proceeding by a sort of fatal iron-bound necessity, never now to be interrupted by any petition of his people. To look for

a miraculous interposition is presumptuous. What is this but to disjoin the government of the world of nature from that of the world of grace? This view accounts for the fact that miraculous power may be disjoined from sanctifying faith. The magician, as Simon—or the exorcist, as the sons of Sceva—might perceive and be fully convinced that the name of Jesus of Nazareth is far more potent than his strongest spells, and might use it in the belief that he is the Ruler of nature, while yet he might hate his holy character and his salvation. Saving faith restores the image of God's moral attributes. But God is a being of *power*, as well as of *holiness*. That the believer then may be the Son of God *fully*, it is necessary that he should be possessed of divine *energy*, as well as divine *holiness*. And as these attributes of God are distinct, so are the kinds of faith, and the times and modes of imparting holiness and power respectively. God's holiness is imparted by a *secret* operation of the Spirit, for holiness is a revealed attribute and unknown till discovered by Holy Writ. But power is bestowed and exercised *openly*, because God is proclaimed even by the works of nature to be a God of power. The union of the faith of holiness and the faith of power was intended to be a testimony to the world and the unbelieving, that Christianity came from the hand of the Creator. The presence of this proof would shut the infidel's mouth. Its loss emboldens him.

Hence also the two baptisms are as independent each of the other, as the two kinds of faith are. Yet in order to completeness, both ought to be present. The baptism of the Spirit is still needed when that of water has been received: as we see from the case of the Samaritans and the declaration of St. Peter at Pentecost. The baptism with water, on the other hand, is not to be set aside, even where the baptism with the Spirit has been received: as we see from the example of Cornelius and the Gentiles with him.

The first baptism was the mode of making a man à

disciple. It was a baptizing him into or unto the name of Christ: Acts viii, 16; x, 48. The second was a gifting him with Christ's power; and gave the disciple a right to use the name of Jesus in works of miracle. The first made a man a visible member of the Christian body; the second gave him his office or *function* in that body. Was the gift bestowed prophecy? He was the far-reaching *eye* of the body—the church. Was it the gift of healing? He was the *hand* of power. Was it the word of wisdom or of knowledge? He was the *mouth* of the church, uttering divine oracles to the edifying of all.

At the baptism of water the disciple professed his belief in the coming kingdom of Christ, and became a *subject* of it. By the baptism with the Holy Ghost he was made a *witness* of it; a witness, not in word, but in power. Who could doubt that Christ's kingdom was surely to be set up, when the energies of the coming kingdom—"the powers of the age to come"—were bestowed on every believer? Then it was seen that "the kingdom of God was not in word but in power." Now our testimony on its behalf is in *word*, in word alone. It ought to be in *power*. The spies that were witnesses of the glory of the promised land, did not bring back with them words alone, but a sample of its grapes, of its pomegranates, and its figs: Numb. xiii, 23, 24.

The baptism of water was generally administered by inferiors in the church, rarely by apostles. Paul tells us that he did not baptize, because he was rather sent to preach the gospel: 1 Cor. i, 17. It was a ceremony that might be and was performed by those not qualified for the higher offices of the church. He speaks, therefore, as the physician might—"It is not my part to mix, compound, and triturate drugs; my office is to prescribe medicines:" or as the general in a siege might say—"It is not my part to dig the trenches and make fascines and gabions; my business is to superintend the assault."

Hence when the three thousand on the day of Pentecost were received, we do not read of apostles baptizing them; but only, "Then they that gladly received his word were baptized:" Acts ii, 41. And when upon the preaching of Peter, Cornelius and his fellow Gentiles were acknowledged by him, we find that Peter did not baptize them himself, but only, "He *commanded them to be baptized* in the name of the Lord:" Acts x, 48.

On the other hand the gift of the Holy Ghost was imparted ordinarily by the hands of the apostles: as we have seen in the instance of the Samaritans. Paul also supposes it bestowed by the hands of the apostles, as a natural and intended result of the preaching of the gospel. How, without these establishing gifts, (Rom. i, 11,) could a church be built up in a city where the apostle had been but two or three weeks?

And answerably to this difference in those that administered each baptism was the difference in the things signified. The one was a baptism unto the *name* of Messiah: the other a baptism unto the *power* of Messiah. The one unto *remission of sins*; the other unto the clothing with *the wisdom, and energy of God*. The one introduced a member to the Christian body; the other made the man an edifying and gifted member. The one was the disciple's attestation to the genuineness of faith; the other the seal royal of God impressed by his own hand, a lasting token of his mercy and approval.

But perhaps it may be said, this is not a doctrine at all necessary now. It is one of the deep and secret things of God. Even if it were so, it would be a mark of spirituality to look and search into the doctrine of the gifts (*χαρισματα*) of the Spirit; as it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath prepared for them that love him." (Most stop here; but how does the apostle proceed?) "*But God hath revealed them to us by his Spirit*;

for the Spirit searcheth all things, yea the deep things of God.” And again, “We have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things which are freely given us of God:” (χαρισθεντα) 1 Cor. ii, 9, 10, 12.

But the very idea is a mistake. So far from this being one of the *deep things* of the Christian dispensation, it is by Paul placed as one of the *first principles* of it; as will appear from a right translation of a passage much misunderstood. I refer to Heb. vi, 1—9. The first part of it is thus translated: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.” Now the difficulty of this passage turns on the words, “of the doctrine of baptisms and of laying on of hands.” For why is “*baptism*” called specially “*a doctrine*,” when the *others are not*? Surely if any of the points named be less fittingly called a *doctrine* than the others, it would be *baptism and the laying on of hands*. Moreover the word “foundation” which precedes, had served to signify what we should now express by the term *fundamental doctrine*. ‘Omitting to notice (as we should say) the fundamental *doctrines* of repentance and faith—“of the *doctrine* of baptisms.”’ Why this tautology? But there is another difficulty. “The doctrine of ΒΑΡΤΙΣΜΑΙΣ.” Now it is firmly maintained by all Christians, that baptism is but *once* to be administered. How then does the apostle speak of *baptisms*, in the plural?*

* Take hereupon part of Bloomfield’s note in his Greek Testament. “The *plural* here involves some difficulty; there being but *one* Christian baptism; and to take the word in a distributive sense would be harsh. Most commentators regard it as plural for singular, and denoting Christian baptism; alleging a similar use in *αιματα*, *καρδιαι*, *πορνειαι*, &c.; yet they have never proved by a single

Some, in order to get rid of the difficulty, have said, that it means the various purifications under the Jewish law. This is overthrown by the context, which directly denies it. The apostle is speaking of the first principles of *the doctrine* "OF CHRIST," that is, of *Christian doctrine*.

But there is a further, and as I believe, insuperable difficulty to translating it as it stands. The two words of which the phrase consists are violently wrested from the order in which they stand in the Greek. And for this there is no authority. The phrase should be translated "*the baptisms of doctrine.*" But perhaps this may be thought to involve yet greater difficulty. A few remarks however will clear it up. The word translated "doctrine" (δοξαχη) is, in Titus i, 9, translated "as he hath been taught"—"Holding fast the faithful word, as he hath been taught."

It signifies in almost all the passages of the New Testament 'personal teaching,' or 'instruction.' Now

example that this idiom extended to βαπτισμος; which indeed were very improbable." The learned reader will I think at once allow, that neither in Hebrew nor in Greek is it permitted to alter at will the relations of two construct nouns. מעין תנים is a "den of dragons" but cannot reverse the nouns. Η απαστη του πλουτου is "the deceitfulness of riches" not "the riches of deceitfulness." In some cases indeed it is thought that by Hendiadys the second noun may be taken as an adjective. But here the noun cannot be taken adjectively. The Hebrew translations of the New Testament manifest the truth of what is here stated. They saw that the sense would be very different according as they adhered to the Greek or the English order of the words. Hence, coinciding with the view given by the English, the one has ותורת הטבילות and the other בלקח הטבילות. It should be, as I suppose, טבילות מוסר וסמכות ידים. The τε following connects δοξαχης with επιθεσεως (as it appears to me) in a manner that confirms the whole of the foregoing: βαπτισμων δοξαχης, επιθεσεως τε χειρων, and proves that the places of δοξαχης and βαπτισμων cannot be interchanged. *Baptismatum doctrinæ, impositionis quoque manuum—Vulg.*

let us look at this and the next clause, and the sense yielded is simple and agreeable with other Scriptures. "Not laying again the foundation of the baptisms of instruction, and of the laying on of hands." The Vulgate, Beza, and the Bibles of Tyndal and Cranmer, take it in the order here given.

There are then, *two baptisms*, the first called here "the baptism of instruction;" the second, "the baptism of the laying on of hands." These have been before presented to the reader as the baptism of water, and the baptism of the Holy Ghost. The baptism of water is also that of instruction, according to the words of the Lord. "Go *teach* all nations, *baptizing* them." "Go ye unto all the world and *preach the gospel* to every creature. He that believeth and is *baptized* shall be saved." And the succeeding words manifest the second baptism or that of power. "And these *signs shall follow them that believe*: in my name they shall cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick, and they shall recover." Instances of the instruction necessarily given before baptism with water, we see in the case of Philip and the Eunuch: (Acts viii,) and in the case of Paul and the disciples of John at Ephesus: (Acts xix.)

But the second baptism was that of the laying on of hands. This is equivalent to the expression, the baptism of the Holy Ghost. "Thus they *laid their hands on them and they received the Holy Ghost*." "Give me also this power, that on whomsoever I may *lay hands, he may receive the Holy Ghost*:" Acts viii, 17, 19. "And when Paul had *laid his hands on them, the Holy Ghost came on them*; and they spake with tongues, and prophesied:" Acts xix, 6. "Neglect not *the gift* that is in thee, which was given thee by prophecy, with *the laying on of the hands* of the presbytery:" 1 Tim. iv, 14. "Stir up the *gift of God which is in thee by the putting on of my hands*:" 2 Tim. i, 6.

Whence it appears that the baptism of the Holy Ghost, so far from being one of the deep things of God, is one of the first principles of the Christian faith! What marvel then that the church is so fallen, when it not only has it not, but does not even see the necessity for it! But the passage contains farther evidence.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the coming age (μελλοντος αιωνος) if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is also tilled, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.”

And first a word respecting the doctrine of these verses. Many believers have been stumbled at it, as though it contained a sentiment at variance with other passages, which assert the believer's assured perseverance to the end. But there is no real contradiction. The apostle does not say, that any *will* fall away—he says it only with an *if*; “*If* they shall fall away.” But it may be answered, ‘Even so, that “if” supposes the *possibility* of the thing.’ Let us grant it: and even then the case stands good. For many things are *possible*, that *never have* and *never will take place*. It is *possible* that fifty dice flung up at once into the air may fall with the ace side uppermost. And yet it has never taken place since the world began; nor, I suppose, ever will. Thus then it is with the Christian. He may fall away; he is quite liable and certain to fall away, *in himself and if left to himself*. But his destruction, though quite possible, as far as he himself is concerned, never has taken place and never will. The thing is *possible*, but never yet *actual*, never to

be *realized*, is the solution of the difficulty, as it regards the general doctrine. And the fear lest the possibility should occur, is one of the means in the hand of God of preventing so fatal a result.

Next let us regard the character here described. Our examination will be rendered easier, by adopting an arrangement that will show how the parts of the passage are put together.

“ It is impossible for those

A	{	Who were once enlightened (φωτισθεντας)
B	{	And have tasted of the heavenly gift,
	{	And were made partakers of the Holy Ghost,
a	{	And have tasted the good word of God,
b	{	And the powers of the age to come,

If they shall fall away, to renew them again unto repentance.”

This is a case of what is called parallelism. That is, the sentence marked *A*, answers to, and contains something of a like kind to that marked *a*; and the sentence *B*, answers in like manner to *b*.

Now the lines *A* and *a* describe (as I believe may be shown) the result of *instruction*. For Paul describes by this very term the effect of the instruction communicated by him. “To me is this grace given *to preach* among the Gentiles the unsearchable riches of Christ; and to *make all men see* (φωτισταί παντας—the word used above in sentence *A*) what is the fellowship, &c.: Eph. iii, 8. The sentiment of sentence *a* is also attributed to the preaching of the gospel. “As newborn babes desire the sincere *milk of the word*, if so be (or ‘since’) *ye have tasted that the Lord is gracious:*” 1 Peter ii, 3.

The other two sentences *B* and *b* describe correspondingly the effects of the *second baptism*, or that of the laying on of hands. By means of this they were made to taste “the heavenly gift;” and this has been shown (in the earlier part of the present tract) to signify the baptism of the Spirit, in contradistinction from that of water. But it is explained more exactly still in the

next line. It is declared to be “a partaking of the Holy Ghost,” in one of his many endowments, as prophecy or healing. For in the first baptism, the Holy Ghost *gives*—faith; in the second, *he is given*—in power. Lastly, in the line *b*, it is described as a tasting of “the powers of the age to come”—that is, the powers of the millennium. For the gifts of the Holy Ghost, which, during this dispensation were intended only for believers, will then be bestowed on *all*, because all will believe—“I will pour out my Spirit upon ALL FLESH; and your sons and your daughters shall prophesy.” The gifts of the Holy Ghost now, are foreshadowings of that time of joy; the gift of healing—of that day when sickness shall be cast out, and life vastly prolonged: and the taking up serpents—of that time, when “the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den: they shall not hurt nor destroy in all my holy mountain:” (Isaiah xi, 8, 9) and the discerning of spirits—of that time when the evil shall be gathered out from among the just.

But to return. I would ask, is the character here described an *ordinary* or an *extraordinary* one? If it be said, an *extraordinary* one—then the apostle’s example is beside the purpose at which he is aiming. For he is endeavoring to deter from falling back to Judaism, those who were weak in the faith. In order to this, it was most fitting that he should describe the terrible results of apostacy as exemplified in *a common case*. But suppose him to say—‘If a Christian, *extraordinarily enlightened and gifted*, fall away, he cannot be restored,’ and the common Hebrew Christians would not have felt any fear impressed as regarded themselves. Be it so, they would have said, that there is no hope for one apostatizing after *extraordinary* enlightening and endowment of the Spirit. This does not touch us; we have but his *ordinary* graces. The instance adduced says nothing affecting our case.

Nor will any think that an *extraordinary* state is

described, who hold that apostacy from grace is possible, and that the warning applies to us.

I conclude then that Paul is presenting to our notice the case of an *ordinary Christian*. And if so, why have we not “the heavenly gift” of the Spirit’s baptism? Why do we not possess, as the apostle supposes that the common Christian should, “powers of the age to come?” It is no marvel that our Christianity is so weak and our graces so low, if one of the fundamentals of the Christian faith is not only not possessed, but not even taught or held, and by many expressly denied. ‘The age of miracle is past.’ With it then has passed a fundamental article of faith, and the choice privilege of the church! But the following words also confirm the belief that the ordinary Christian is intended. For how does the apostle proceed? “For the land ($\gamma\eta$) that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is also tilled ($\kappa\alpha\iota$ $\gamma\epsilon\omega\rho\gamma\epsilon\iota\tau\alpha\iota$) receiveth blessing from God; but that which beareth thorns and briers is rejected and is nigh unto cursing; whose end is to be burned.”

Here the ordinary results of land are set before our eyes; answering to the case of the ordinary Christian. And in order to the harvest two processes are needful—one within human power—the tillage; one wholly to be looked for from God—the rain. So in the case before us. The tillage answers to instruction given by man, or the baptism of water, which denotes its completion. The other, the descending rain, answers to the baptism of the Spirit. As then, from land tilled by the husbandman, and watered by the rain of heaven, (“*the heavenly gift*” as it regards the land,) we expect useful herbs and a result of profit; so from the Christian instructed by man, and gifted by God the Spirit, blessed results of temper and conduct are justly expected. But if the reverse ensues, nothing can be looked for but judgment. What can be done more for land than tillage and watering? If, after this, it bear only thorns and briers,

it is good for nought—its “end is to be burned.” I conclude then, that, as the descent of rain on lands is an ordinary thing, so did the apostle suppose the bestowal of the Spirit’s miraculous gifts to be intended for all believers.

The necessity for this baptism is seen in every one of its several aspects. First, as it regards *the church*. These gifts were given to each member of the Christian church to profit the whole: 1 Cor. xii, 7. They were given “for the perfecting (or “knitting together,” *καταρτισμον*—applied to the mending of nets: Matt. iv, 21 :) of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God to a perfect man:” Eph. iv, 7—13. Will any say that all these purposes are already attained, or likely to be attained without them? Are we so wise and holy as not to need them? They are necessary also for the dependence of each member of the church upon the other. No man was complete in himself. The speaker of tongues was not complete without the interpreter; nor the prophet without the discerner of spirits. Hence each one was obliged to be aided by his fellow’s gift, and one part sympathized with another.

Moreover when the gifts departed, the church fell back necessarily to the Jewish standing under the law, and while some are plunged deeper into that gulf than others, all are more or less immersed in it. Our worship *now* is, in its mode, synagogue worship. The rule in the synagogue was human: so is it now. Men choose and men rule. Then the Holy Ghost appointed: Acts xx, 28. *Then* those who ministered, did so by gifts imparted miraculously on believing; and hence the most unlearned was equally able to edify the body as the most learned; for he spake by the Holy Ghost. *Now* human, natural abilities, sharpened by study and education are employed; and, such as a man was, before he believed, in natural and acquired endowments, such is he afterwards.

Hence scarcely a few in any congregation can be trusted to speak to its edification. When then the gifts departed, the extempore teachings of the Holy Ghost, were exchanged for liturgies; and God was worshipped in the *letter* instead of in Spirit and in truth. So in preaching. Our standing now is just that under the law. Certain persons mentioned by Nehemiah and the Levites “*read in the book of the law of God distinctly, and gave the sense and caused them to understand the reading:*” Neh. viii, 8. What does preaching now beyond this? But in those days there was *fresh revelation*, or some new song, or hymn, or prophecy, taught by the Spirit at their every assembly: 1 Cor. xiv, 6, 26.

Human preparation and natural ability stand now in the place of divine gift, and spontaneous power. These our Lord, in his conversation with the woman of Samaria, contrasted, noticing the difference between the mode of her quenching her thirst by obtaining water from the well; and the mode in which those who received from him the gift of God would be satisfied. She needed daily toil and apparatus in order to obtain a sufficiency of water to meet daily wants. The rope, and the bucket, and a daily journey were requisite to furnish the household—an apt emblem of the human toil requisite in preparing sermons and employing natural abilities, to obtain a sufficiency of truth wherewith to refresh the waiting congregation. But Christ’s gift was to be “a fountain of water springing up unto everlasting life.” Paul, and those inspired by the Holy Spirit, needed no study, no excogitation to prepare them for their duties. Spontaneously the Spirit brought before them his ever new and refreshing discoveries, and enabled them to give utterance thereto.

But secondly it was designed also for a testimony *to the world*—to the world in its two divisions of Jew and Gentile. How strong the proof to the Jew, arising from the baptism of the Spirit, that Jesus of Nazareth was the predicted Messiah! The spirit of prophecy at

distant intervals, and in a few persons, testified under the law, of Messiah to come. After the ascension, the spirit of prophecy, deserting the Pharisees and those zealous of the law, inspired some in every Christian church to testify to Jesus as the Messiah; and signs and wonders were every where done in his name. No believer was to be found who had not, through faith in his name, some miraculous endowment. Was then Moses' law divine, because he himself wrought miracles? The religion of Jesus must be so, on evidence a hundred-fold stronger! Not only did he work miracles himself; he imparted gifts of miracle to his every follower!

To the Gentiles the proof was equally strong. Here were powers superior to their highest magical attainment. The utmost effects of power that were exhibited in their temples, were daily exerted by ignorant and poor Christians. And we see how the blaze of the power of the Holy Ghost caused magical practices to wax dim, in the result of the struggle at Ephesus, between Paganism and Christianity.

Now the testimony to the world for Christ is grown faint. The tidings of a miraculous kingdom to appear were hushed, as soon as the gifts of the "age to come" departed from the church. The church no longer testifies to the world of judgment to come, by heavenly powers startling the reluctant to listen and inquire. Its preaching is not with the power of God, but with study, preparation, and arts of composition and delivery, which the world can understand and sympathize with. Its sharp, clear, vivid trumpet-note of testimony has died away.

Its testimony of God's *love* has also been despoiled of power. When gifts of healing were in the church, how strong the proof of the kindness of God, even to the mind of the unbeliever! Beneficence was made evident even to the senses. 'How much more gracious then, must be the message, to recommend which these gifts were given!' was the evident lesson taught to the unbeliever by the voice of God.

But I cannot here enter any farther into detail. The gifts were a testimony to *the flesh* of a higher life and power than its own. *To the angels*, they bare witness of the wisdom of God : Eph. iii, 10. How marvellous must it have seemed to them and how glorious, that beings so weak and ignorant as men, should yet, when joined to Christ in his church, wield, each in his several allotted sphere, almost every attribute of God ! One while, reading the heart ; at another, foretelling the secrets of God ; at another, healing diseases ; at another, uttering his wisdom ; at another, bidding the dead arise ! *To Satan* it was a testimony of judgment to come, and that he himself will be cast out of his usurped empire by the very powers then exercised. *To the believer* it was the proof of God's indwelling ; and of his sonship : 1 John iii, 24. And the nearness it gave him to God, and the Holy Spirit's mighty energies on his soul, greatly edified and strengthened him : 1 Cor. xiv, 4. *Now* the believer is not different in point of power from the worldly man. He is now without any proof to show to the unbeliever that he is born again of a heavenly race, and a Son of God. He is now too often fascinated by the world, instead of "zealous for spiritual gifts."

Lastly, the same conclusion is warranted also by the concluding words. Here the heart of man is compared to land tilled and sown, and expected to bring forth fruit. In order to this, rain descends upon it from heaven, and the cultivator expect a harvest. This answers to the descent of the Holy Ghost upon the believer ; the "heavenly gift" of rain answers to the "heavenly gift" in the higher sense, of the Holy Ghost. If then the land, in spite of the tilling and the rain, bear only thorns and briers, it is rejected and is fit only for a curse. Now the case supposed here with regard to the land, is only an ordinary one. So then I conclude, the case put by the apostle was only an ordinary one then among all Christians, and therefore that the gifts of the Holy Ghost were bestowed on all ; and therefore that they ought to be possessed now.

The first baptism is a passing into water, for the purpose of washing or purification : the second, (where the emblem of water is made use of,) is spoken of as the possession of a springing fountain or flowing river. By this difference it is marked, that the former communicated nothing, and was only a temporary effect ; while the latter was abiding — a “ gift,” a lasting, beneficial possession. The former was only a passing through water lying *without* them ; the latter was represented as the continual issuing of water from *within* them. Or, the first is spoken of as the external application of water ; the other, the internal advantage of it, for the allaying of thirst and the communication of it for the benefit of others. These remarks will lead us to observe, that under the Old Testament, types of this gospel blessing were given. Thus, as we have seen, the baptism by water was foreshown by the passing of all Israel through the sea. But the baptism of the Spirit was represented on two other and later occasions. The first occurred in Exod. xvii, 1—4.—“ And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim : and *there was* no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me ? wherefore do ye tempt the Lord ? And the people thirsted there for water ; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst ? And Moses cried unto the Lord, saying, What shall I do unto this people ? they be almost ready to stone me.”

In this passage Israel is represented as chiding with Moses, because of the non-fulfilment of his promise in bringing them up out of Egypt. So the same people were afterwards dissatisfied with Christ, because the kingdom of heaven came not as early as they expected

it. They require water of Moses ; but Moses had none to give ; even as the law could not bestow the Holy Ghost and his gifts. God then informs him how the water is to be procured. “ Go on before the people, and take with thee some of the elders of Israel ; and thy rod wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel : ” Exod. xvii, 5, 6.

Now as “ the elders of Israel ” were to be present at the smiting of the rock, so were “ the elders of Israel ” present beholding the crucifixion of our Lord : Matt. xxvii, 41. And by the rod is intended the curse of the law ; for it is described as that which brought the wrath on Egypt. “ The rod *wherewith thou smotest the river*, take in thine hand.” So Christ was “ *made a curse* for us : as it is written, Cursed is every one that hangeth on a tree : (and for the very purpose here supposed :) that the blessing of Abraham might come on the Gentiles ; that we *might receive the promise of the Spirit* : ” Gal. iii, 13, 14. Moreover the whole Trinity is here set forth to us. The Father standing on the rock : so God is revealed to us in Christ. The Lord Jesus represented by the rock : “ that rock was Christ : ” 1 Cor. x. The Holy Spirit represented to us by the water : the drink was “ *spiritual* drink.” And as from the smiting of the rock by *Moses*, the water came forth ; so in consequence of Christ’s bearing the curse of the *law*, the blessing of the Holy Ghost was given. It was well called Messah and Meribah—the Temptation and Chiding ; and Israel could only have expected wrath in recompence of their murmurings ; yet blessing came instead of judgment. It is to be observed, however, that the analogy does not stop here. While they were encamped in this very spot, Amalek comes and wars against Israel, who is under the leading of Joshua, with various success ; but the Lord

issues his declaration that he would have war from generation to generation with Amalek, until he had put out the remembrance of that nation from under heaven. Even so, soon after the outpouring of the Holy Spirit, came the Romans and warred with Israel, and at a time when partly Moses and partly Jesus (the true Joshua) were ruling Israel, and prophecy represents the Romans and their city as an abomination before God, to be blotted out from under heaven.

But another point of interest and importance arises from this history. We hear henceforth nothing more of the water or what became of it. St. Paul informs us indeed that it followed them; but how far we cannot tell, or how they were supplied during thirty-eight years. So, during many centuries of the Christian era, indeed almost immediately after the bestowal of the powers of the Holy Ghost, we hear little or nothing of it, nor can we tell how it ceased, or why, or when. But there is much hope for the future in what follows, nay, there is the *certainty* of the restoration of the gifts of the Spirit.

Just when Israel is about to enter into the promised land, a like cry and murmuring for water again arise: Num. xx, 2—6.—“And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.”

God's command to Moses in providing a supply is now

different. "Take the rod, and gather thou the assembly (הקהל את העדה—εκκλησιασων την συναγωγην) together, thou and Aaron thy brother, and speak ye to the rock before their eyes: and it shall give forth its water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink." Here it is to be observed, that Israel is no longer described as a "*people*," but as a "*congregation*." Moses is not to *smite* the rock, but only to "*speak to it*." The rock is called by another name; yet still it is spoken of as "*the rock*." (First it was called Hazoor—הצור. Then Hasela *הסלע*.) In the second instance it is spoken of as *containing and possessing the water as its own*. "It shall give forth *its* water," and so needing but to be addressed after its first *smiting*. From which I gather the lesson, that the first rock typifies Jesus in the day of his humiliation; the second, now that he is exalted. At first he must be smitten with the curse, ere the Holy Spirit (the promised blessing of Abraham) could come on Jew and Gentile. But after that once smiting, the Holy Spirit is ready to be bestowed on all that thirst, and to all that speak to the rock in faith.

It foretels most certainly that the gifts of the Holy Ghost will again be poured forth, and that more abundantly than at first, for it is written on this occasion, "*The water came out abundantly*."

But the gospel blessing was to be superior to its type. The water of the rock, was but a spring *without* them. The water of the Holy Ghost was to be a fountain of living water *within* them. "Shall be *IN* him a fountain (πηγη) of water springing up unto everlasting life."

The two baptisms were also foreshadowed in the consecration of the Jewish priests. "Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and *shalt wash them with water*:" Exod. xxix,4. Here is the baptism of water presented

to us. Then ensued the clothing of Aaron with the holy garments, answering to the clothing with Christ's righteousness those who believe in him—"the putting on of Christ." Next we have the putting on of the "mitre" upon his head; in token of the priestly office; and "the holy crown upon the mitre." For Christians are anointed like their great High Priest, to be both "*kings and priests*:" Rev. i, 6. But for complete consecration to these offices, anointing was necessary. "Then thou shalt take *the anointing oil, and pour it upon his head and anoint him.*" Here the second baptism is exhibited; *the anointing with the Holy Ghost*. The Holy Spirit's endowments are so spoken of in the New Testament. "God *anointed* Jesus of Nazareth *with the Holy Ghost and with power*, who went about doing good, and healing all that were oppressed of the devil:" Acts x, 38. So Luke iv, 18; Acts iv, 27. Christians are to be anointed with the like holy oil. "He that hath anointed us is God, who hath also sealed us and given us the earnest of the Spirit in our hearts:" 2 Cor. i, 21. And again, "ye have an *unction* from the Holy One, and know all things." "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him:" 1 John ii, 27.

But observe again; how long was the anointing of Aaron's sons to last? "Their anointing shall surely be an *everlasting* priesthood *throughout their generations.*" Shall the anointing of the law on Aaron's sons be continually throughout their generations; and shall not the anointing of the gospel priests (i. e. all believers: Rev. i, 6.) have as continual and broad a reference?

The descent of the Holy Ghost in fire had also, as I believe, a peculiar significance, arising from the Old Testament history. As soon as the tabernacle was

completed, the glory of the Lord descended on it, “and the cloud of the Lord was upon the tabernacle by day, and *fire was on it by night* in the sight of all the house of Israel, throughout all their journeys.” Exod. xl, 38.

The out-pouring of the Holy Ghost then, made visible in tongues of fire which abode on each of the disciples, was intended, as I suppose, to show that the assembly and body of believers was now the *true temple of God*, and that the temple of Jerusalem was no longer well-pleasing in the sight of the Father, ever since his Son had pronounced it desolate. Hence also Paul says, he desired that “the power of Christ might *rest* (ἐπισκηνωση) upon him:” 2 Cor. xii, 9. Moreover the descent of the Holy Ghost in *fire* upon these his tabernacles, proved that God regarded the time as *night*; since the Sun of righteousness was no longer in the horizon of earth. “*Fire was on it by night.*” It is also worthy of note that *the cloud* is spoken of as an agent in the baptism of water. The mode of application of the fire in the second baptism is thus distinguished from the application of the water in the first baptism. The baptized in water went down to it, and came up from it, leaving it behind, his washing presenting the emblem of sin washed away. The baptism with fire on the other hand was effected by the descent of the fire on the parties baptized, and its *abiding* upon them. The one marked defilement taken away—a momentary act; the other, power bestowed—a permanent glory and advantage. This was God’s sealing of the individual; as kings mark their letters with a peculiar mark to designate them as coming from themselves. As it is written, “So she (Jezebel) wrote letters in Ahab’s name, and *sealed them with his seal:*” 1 Kings xxi, 8. And again, “Write ye also for the Jews in the king’s name, and seal it with the king’s ring; for the writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse:” Esther viii, 8. But the epistles of God now are *believers*. “*Ye are*

our epistle written in our hearts; known and read of all men; forasmuch as ye are manifestly declared to be *the epistle of Christ, written, not with ink, but with the Spirit of the living God*; not in tables of stone, but in fleshy tables of the heart :” 2 Cor. iii, 2, 3.

But a seal, and even the seal-royal, may be copied, and a spurious impression sent forth as the true. Evil spirits may imitate the baptism of the Holy Ghost. How then shall we know whether one inspired is speaking by an evil spirit, or by the Holy Ghost? This is a point of the highest importance, and hence the Lord in his mercy has most graciously met it, and satisfied our need. Among the gifts is one adapted to this particular point—“the discerning of spirits.” And the apostle recommends, that while the prophet is speaking, the rest should judge or discern the spirit by which he was speaking: 1 Cor. xiv, 29. For the church of Thessalonica had, as it appears, been disturbed by the utterance of a prophet inspired by some false spirit, and by a pretended letter from the Apostle Paul, affirming that the day of Christ was instantly to begin: 2 Thess. ii, 2. Hence they are exhorted to “prove (or try) all things;” and this exhortation comes after the commands—“Quench not the Spirit. Despise not prophesyings :” 1 Thess. v, 19—21.

But since the Holy Spirit foresaw that the gifts would not actually be at all times with the church, and yet the imminent danger that would befall it, if an evil spirit should be received and obeyed by the church, in place of himself, he has therefore given seven marks whereby to try any spirit.

1. The first test is the confession of Jesus Christ come in flesh. “Beloved believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come (*εληλυθοτα*) in the flesh is of God: and every spirit that confesseth not that

Jesus Christ is come in the flesh is not of God; and this is the spirit of Antichrist, whereof ye have heard that it should come, and even now already it is in the world *Hereby know we the spirit of truth, and the spirit of error*: 1 John iv, 1—6. Many indeed talk of “trying the spirits” as if it meant trying *doctrines by Scripture*: but the personal test proposed shows the absurdity of such an idea. How can a *doctrine* (transubstantiation for instance) confess or deny Christ come in the flesh? Besides the apostle still more clearly explains himself, by teaching that the reason of the command was, that “many *false prophets* are gone out into the world.” The spirits to be tried then were the spirits of those who were inspired and prophesied: and the *indwelling spirit* and *not the man* was to be questioned. So our Lord in his converse with the demoniac of Gadara addressed the spirits and not the man.

2. The second test is Christ’s coming again in the flesh. “Many deceivers are entered into the world who confess not that Jesus Christ is coming (*ερχομενον*) in the flesh:” 2 John 7.

3. The third is the Messiahship of Jesus. “Who is the liar (*ο ψευστης*) but he that denieth that Jesus is the Messiah? He is the antichrist (*ο αντιχριστος*) that denieth the Father and the Son:” 1 John ii, 22.

4. The fourth is the acknowledgment of the Lordship of Jesus, or confessing him to be Jehovah. “No one (that is, none under inspiration) can say that Jesus is Lord, (or “Jehovah”—*Κυριος* answering to יהוה in Hebrew) but by the Holy Ghost:” 1 Cor. xii, 3.

5. The fifth is a negative proof. No one inspired who pronounces Jesus accursed, can be speaking by the Holy Ghost:” 1 Cor. xii, 3.

6. The sixth is the confession, that the commandments regulating the worship of the churches (such as that forbidding women to speak) were dictated by Jehovah. “If any man think himself to be a prophet or spiritual,

(that is, inspired,) let him acknowledge that the things which I write unto you are commandments of the Lord: (κυριου εισιν εντολαις)" 1 Cor. xiv, 37.

7. The seventh is the not predicting the day of Christ as instantly at hand, without reference to the apostacy and Man of Sin as about to precede it: 2 Thess. ii, 2, 3.

I conclude then, that no baptism of water is the baptism of Christ. Christ's is the baptism of fire:—the baptism of the Holy Ghost. The two baptisms differ in almost every point in which they can be compared.

THE FIRST IS

A command and duty
Administered by man
An ordinance addressed to man
Represented sin taken away
Represented death
Water-emblem of weakness
Bestowed a name
The seal of discipleship from man
Spoke of self-condemnation
Supposes justifying faith
Made a subject of Christ's kingdom
Administered by inferiors

THE SECOND IS

A promise, and blessing, and privilege
Administered by Christ
A gift received from God
Added some lasting endowment
Bestowed power and intelligence
Fire-emblem of power
Granted a heavenly faculty
The true seal from God
Betokened God's acceptance
Conferred miraculous faith
Authenticated a witness of it
Conveyed through apostles

The first baptism was, *in the name of Christ*, administered by a disciple, and it supposed Christ to be absent, and that his authority in this matter has been delegated to another. "Go ye, baptize ye," are Christ's words to the disciples. It is *your* baptism, not mine. As John's baptism of water was *his*, so is this *yours*. And therefore Paul is jealous lest any should think that he baptized into his own name. But the baptism of the Holy Ghost was in every sense Christ's, not merely as sanctioned by him, like the first, but also as conferred by him: the power over the Spirit belonging alone to himself.

How then can any think that this inestimable boon—the great privilege, the one great promise of the present

dispensation has passed away beyond recovery? Of the two baptisms, if one is to pass away, we should conceive it necessary that the preparatory baptism of water should be abandoned. But if even that be made enduring by the command of Christ, how much more the baptism dependent on himself; that with a view to which the other was submitted to? If the baptism of John the *servant* is not only retained, but expanded and made binding on all believers; much more must the *master's* baptism be lasting, and open to all united to him by faith! If a *command* be lasting, under a dispensation of grace; much more a *promise* which carries with it the blessing of the dispensation! And this very point shows why it is not received now. It is a promise, and the promise is not claimed. Yet no promise of God held by grace can ever be withdrawn. “*The gifts of God are without repentance :*” Rom. xi, 29. A rite or ceremony might pass away— But if even the rite of water baptism be retained, much more must the reality of God's bestowal remain! The gift of the Holy Ghost is neither rite nor ceremony. And it is an extreme insult to the Holy Ghost, to suppose that any gift of God can be useless or superseded by natural abilities. Was not human nature the same in the days of the apostles as now? Were not its abilities in those days what they are at present? If then they are needless *now*, they were so *then*.

The baptism with water was not to pass away, though given before Jesus was glorified. But the baptism of the Holy Ghost was not possible till then. How much less can this pass away which is the witness of the glory of Christ! If Christ's glory before God is to pass away, then so may the baptism which is the token and proof of it. The baptism of water which is the witness of the disciple's sinfulness and unworthiness remains. And is the baptism of the Spirit to pass away, which is the proof of the worthiness of the Messiah, the Son of God? As lasting, surely, as the testimony of the *sinfulness of man*, must be the

witness of the *perfection of Christ!* The baptism of John began during his mortal life; yet it ceases not. The baptism of Jesus did not begin *till his endless resurrection-life*, as if to prove that it is to run on unceasingly. So Paul argues with regard to the Redeemer's ability to save. "He is able to save to the uttermost *seeing he ever liveth.*" So we may argue of his baptism. "He is able to baptize to the last day of this dispensation, *seeing he ever liveth.*"

It is only on this ground (I conceive) that our Savior's words can be seen to be true. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you:" John xvi, 7. Jesus could be personally present with but one church at once. The Holy Spirit in his blessed gifts could and would be not only in every *church*, but in every *believer*; and more than the Redeemer's powers (the gift of tongues, for instance) would be exercised in the church. But now under our present fallen state, in what way is it true that it is expedient for us that Christ should be away? We have none *now* to whom to carry our ecclesiastical and spiritual questions, that they may be authoritatively decided. *Then* it was possible while Jesus was on the earth. It was still more blessedly possible while the Holy Ghost spake in every Christian church. It is not so now.

Again, the whole question in the Acts of the Apostles and in the Epistles, is dealt with as referring to *abiding masses*, and not as a question of time. It is first communicated to the Jews and Samaritans—and then to the Gentiles. It was therefore viewed, and rightly viewed, as a question—whether God would bestow the gifts of his Spirit on the Samaritan as well as on the Jew, on the Gentile as well as on the natural descendant of Abraham? This being settled by fact, as long as the Jew shall be a Jew, and the Gentile a Gentile, the question is at rest. It was a promise and a baptism for the Gentiles, as Gentiles: Gal. iii, 14; Eph. iii, 6. So long then as the difference of Jew and

Gentile shall subsist, so long the baptism of the Spirit. It never was a question in the minds of any in the apostle's day, whether it was intended for those of one age or century, rather than another. The only age (*αιων*) in God's view is his own dispensation. (*αιων*.) So long then as the present age lasts, and Christ's appearing has not introduced "the age to come," so long is the promise of the gifts of the Spirit in force.

The baptism of the Spirit is not only not to cease in this age, but it is, in fuller measure and universal extent, to be the glory of the age to come. "I will pour out my Spirit on *all flesh*: and your sons and your daughters *shall prophesy*." The cessation of prophecy therefore since the days of the apostles is not its final cessation. It shall be restored in far deeper flow, in the glorious days of Christ's kingdom. It will be restored before Christ's appearing. The two witnesses are "two prophets:" Rev. xi, 10. The earth and Babylon are plagued of God for "shedding the blood of saints *and prophets*:" Rev. xvi, 6; xviii, 24. In the latter days "*false prophets* shall arise and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect:" Matt. xxiv, 24. Shall then no *true prophets* arise to meet and oppose them? Yes, Paul, speaking of the evil men and seducers of the last perilous days, says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth But they shall proceed no further, for their folly shall be made manifest unto all, as their's also was:" 2 Tim. iii, 8, 9. That is, by miracle will these apostates resist the true miracles of God: but, as the Egyptian magicians were at last overpowered and driven from the field, so will they in like manner be defeated by superior powers of miracle.

Which is the superior of the two baptisms, none can doubt. When Cornelius and his friends are baptized with the Holy Ghost, the apostle says to his fellow disciples, "Can any one forbid water that these should

not be baptized which have received the Holy Ghost?" That is, the *greater includes the less*. But when the Samaritans are baptized by Philip, the Holy Ghost is not given till apostles come down and specially pray for it. That is, *the less does not include the greater*. The two are entirely independent of each other. So with our Lord Jesus and John. John baptizes with water, but cannot baptize with the Holy Ghost; for *the less does not include the greater*. Jesus is the baptizer with the Holy Ghost, and he baptizes with water, for *the greater includes the less*. "John did no miracle," and his baptism was not miraculous; Jesus did miracles abundantly, and his baptism was and is miraculous. But water baptism, even as sanctioned by the Savior's presence, and administered by the hands of his disciples, carried with it no more miraculous effects than that of John. But both are to abide in the church, both are sanctioned by the same authority. Peter assigns as the reason why the Gentiles were to be baptized with water, that they had already been baptized with the Holy Ghost. The Quakers affirm, that the baptism of the Holy Ghost supersedes the necessity of that of water. How strange, that what an apostle urges as the reason for the observance of water baptism, they produce as a ground for neglecting and refusing it!

The baptism of water, as instituted by Christ, differs from the same as practised by John in these respects. First, John's was to the Jews only: that of Jesus is for all nations. Secondly, John's was a profession of faith in Messiah to come: that of Jesus, more definite, supposes faith in himself as the Messiah, and in his revelation of the Godhead in the threefold characters of the Father, the Son, and the Holy Ghost. But in every other respect, so far as I can see, they are the same in character; though the Epistles show that the immersion in water had a meaning deeper than John understood; betokening, as it does, the believer's death, burial, and resurrection with Christ. But both are

preparations for Christ's kingdom of glory. The baptism of water is God's requirement from the disciple, the baptism of the Holy Ghost is God's qualifying him for the kingdom. The baptism of repentance and faith, showed the man to be a *child of Abraham*; the baptism of the Holy Spirit conferred *the blessing of Abraham*:" Gal. iii, 7, 14.

Those baptized with the baptism of water, were not baptized with the baptism of Messiah or Christ. Therefore, the baptism of water is not the baptism of Christ. John the Baptist distinctly affirmed this: that though he baptized with water, this was not the baptism of Christ. Those rightly baptized with water, were yet to look for that of fire. We see this in those baptized by John, in the case of the Samaritans, and the disciples of Ephesus. This was only the baptism of *submission*, Christ's of *desirableness* and *privilege*. The requirements of the baptism of water now, are still what they were in John's day—repentance and faith. Its intention is to draw forth the virtual or actual confession of sin on the part of the receiver; and to present the emblem of the washing away of sin on the part of God. But there is yet a higher and supernatural baptism to be received from the Lord Jesus himself.

To all Christians then I would say, You are indeed living below your privileges, so long as you are destitute of some spiritual and supernatural gift of the Holy Ghost. If you have been baptized with the disciples' baptism, you still need the baptism bestowed by the Master. O seek for it!

Finally, do you ask for whom it is intended?

It is to be granted, 1.—To the asking: John iv, 10; Luke xi, 13. 2.—To the believing: John vii, 37—39. 3.—To the called of God: Acts ii, 39. 4.—To the obedient; Acts v, 32.

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